

mentally sick. He is swimming in a raging ocean of uncertainty the billows of which he himself has caused to rage. The lifeboats which he is forever constructing in the name of progress are puny straws to which he tightly clings, but they are not able to carry him. And one day not even a straw will be left, there will be no lifeboat for him.

3. The Empty Skulls

ONE APE DISCOVERED THAT EATING THE FRESH BRAIN OF ONE'S OWN KIND INCREASES THE SEXUAL IMPULSES. HE AND HIS DESCENDANTS BECAME ADDICTED TO BRAINS AND HUNTED FOR THEM. IT WAS NOT UNTIL LATER THAT THEY NOTICED THAT THEIR INTELLIGENCE INCREASED AS A RESULT. THE OUTCOME OF THIS PROCESS IS *HOMO SAPIENS*.

The description 'central nervous system' is used to describe the brain itself and the network of nerves which is attached to the brain. The brain performs many functions, and does not serve exclusively for thinking.

Man knows very little about the functioning of the brain. He knows the various parts which perform different functions. He knows that the brain controls not only conscious voluntary actions, but also unconscious automatic ones, like digestion, growth, gland secretions, blood formation and everything required to maintain life.

These functions are so stratified that it will still be a long time before man is able to explain them even approximately. Even the origin of a thought and memory itself are and remain unexplored phenomena. To understand the process of thought by what is itself a thought process is just as impossible as to lift oneself up in the air.

But it is certain that chemical substances react upon one another in the brain in a way which is inexplicable. This gives rise to impulses and orders which are intended to regulate living functions harmoniously. What these impulses and orders are we cannot say. Their origin and how they take effect are unknown to us.

All the physical and intellectual functions of every animal are harmoniously guided by the brain so that neither deficiency nor excess occurs in the organs.

As at the beginning of human development highly dangerous deficiencies occurred in man's hair growth and his sexual life while there were unjustified surpluses in his brain and intelligence, the question must be asked:

Are hair growth, sexual life and intelligence controlled by the brain?

Intelligence, capacity for thought and memory are located in certain parts of the brain. Hair growth and sexual reactions, like many other physiological functions, are controlled by one of the most important glands of the brain, the pituitary gland or hypophysis. This gland which is about the size of a nut is situated at the level of the nose in the lower part of the brain.

The development in man of the above-mentioned singular and abnormal phenomena could only have occurred through disturbance of the controlling machinery—the brain—in its previous function. Is it possible that man while still an animal consciously interfered with his brain, thus disturbing its orderly functioning? If any such artificial intervention could be proved, then this would explain all the anomalous phenomena indicating something other than natural development, which are unique in Nature.

Indeed, the animal which later became man did consciously interfere with his own brain. Man is the only creature on earth to have killed his own kind in order to eat their brains. Man's forbears began doing so more than one million years ago and carried on without interruption through the whole process of human development. They ceased doing so generally only about 50,000 years ago.

What caused the ape ancestors of man to do this, and why did they continue the practice once they had become men?

Man's ape ancestors discovered that the consumption of the brains of their fellows increased their sexuality. They became addicted to brains and hunted for them. It was not until later that they noticed that their intelligence increased in the process.

The desire for increased sexual pleasure and the later desire to become more intelligent induced man to pursue cannibalism more intensively.

The process of human development began with the consumption of a brain and this continued uninterrupted through the whole story of mankind's development.

In eating the brain man consumed the substances concen-

trated in it. Both his brain and his capacity for thought increased disproportionately. From this arose the biologically unjustified surplus of intelligence which later turned into a diseased condition.

At the same time the functions of the central nervous system, originally in equilibrium, were disturbed by the same means, the pituitary gland being particularly affected; this controls among other things hair growth and sexuality.

Because of the constant new supply of brain substances, the distribution of hormones and other secretions was thrown into confusion. A new distribution system had to be developed. This became the cause of physical defects such as the loss of a coat of hair and of the female signs of fertility. The result is a physically and mentally ill creature at odds with himself and with Nature, who neither knows nor understands himself.

The huge discrepancy between his almost unaltered form and his enormously increased intelligence forces man into further abnormal and self-destructive acts. He himself names this unhealthy process progress.

The big brain which is his pride is an artificially created, oversized, diseased gland; hallucinations are imprinted on his knowledge. Since cannibalism began his mind has become more and more confused; it is drawing inexorably nearer to the extremely dangerous state in which man will destroy himself by mentally running amok: a lunatic of genius.

Thus *Homo sapiens* tries to explain his unique diseased condition and its origin by every conceivable means and with every conceivable theory as being the outcome of a natural development willed by God, and within the frame of cosmic order.

This recognition is deeply shocking to human beings, but they must draw the conclusions to be drawn; that is, man must rediscover and recognize the truth hitherto considered impossible and dismissed by science as a superstition: *Intelligence can be eaten. Memory can be eaten. Even concrete knowledge can be eaten. Man came into being through cannibalism.*

Science did not dare carry out research into cannibalism, because the subconscious inherited feelings of guilt existing in all men concerning cannibalism held it in check.

When European seafarers in search of gold and riches discovered strange continents about five hundred years ago, they

came across men who looked different from themselves. They found among almost all races, especially in the southern hemisphere of the world, a cruel custom. Men hunted men, mainly in order to eat their heads. This custom was named cannibalism.

When the intruders colonized these territories they forbade cannibalism, and explained it away as a senseless superstitious rite without investigating its causes and motives. But cannibalism continued to be practised secretly in spite of being forbidden and in spite of stiff penalties, and it is still practised today in some areas of South East Asia, Central Africa, South America and on the islands of the Pacific Ocean.

With this ban the matter seemed settled, in the minds of those acting unasked in the role of a world police force.

When intensive investigation into man's origin began about 150 years ago remains of human skeletons were found dating further and further back and bearing strange marks.

Oddly enough, where finds were more than fifty thousand years old, generally only skulls or remains of skulls were found, without the skeleton to which they belonged. It was striking too that in the majority of cases where a skeleton was found with the skull, the skull was separated from the skeleton. Almost all the skulls that were found were broken open at nose level. Often it could even be established that the contents of the skull had been scraped out with sharp objects because scrape marks were still recognizable on the inner surfaces in spite of the skull's great age, and this was the case even when the skeleton lying nearby was not dismembered. This indicates that the bodies themselves were not eaten and that cannibals as a rule ate only the brains.

As the finds unequivocally indicate, the hollowed out skulls apart from being opened by artificial means were not further destroyed.

With finds of yet older skulls, undoubtedly belonging to the earliest and most primitive half-men, still more remarkable facts came to light: in the absence of suitable tools the skulls were not broken open at nose level and scooped out, but broken into pieces like a nut; proof that cannibals did not use an empty skull for some purpose or other, but wanted to get at the brain. Higher intelligence and better tools did not make expert opening of the skull possible until later, and this strangely enough was effected from in front at nose level or from underneath,

although it would have been easier to open the top of the skull or the back of the head. The most important gland of the brain—the pituitary gland—is of course situated immediately behind the nose.

Neither the earliest half-men nor later men, however, hunted and ate any skulls other than those of their fellow men.

It was especially striking that in the many caves in which man's forbears lived more skull remains were found than remains of other parts of the human skeleton.

The corpse of a captive was dragged into the dwelling only if circumstances permitted. Only in cases such as these was the body eaten too and then the bone marrow was obviously especially prized for the bones were generally broken to pieces.

However, everyone carrying out investigations will confirm the already known fact that most human skulls found up to the present time and dating back more than 50,000 years were the object of cannibalism. Skulls dating back 300,000 years and more were all the object of cannibalism, with the exception of those where it could be established beyond doubt that death was the result of a landslide or of drowning so that the corpse could be reached by no one.

What has been found shows too that human skulls from every age group and both sexes were the object of cannibalism. There are indications that even the brain of those who died by natural means was eaten, right down to members of the same family in many areas, for example in the case of *sinanthropus*, the forbears of the Chinese.

The results of excavations up to now show unequivocally that cannibalism started at the same time as the process of human development, no earlier and no later. It can be proved too that in every inhabited region all human races without exception and their ape-like forbears before them were cannibals. This is not a new discovery, on the contrary; it is well known even to those scientists who desperately try to explain the natural evolution of man.

Certainly from about forty to fifty thousand years ago cannibalism declined sharply. Finds show, however, that cannibalism was practised on the Eurasian continent up until 4,000 years ago, albeit with increasing rarity. Isolated cases of cannibalism can be proved to have occurred in Western Europe up to

A.D. 1800, and in the Balkans even in the last century, definitely not caused by hunger.

In Malaya, North Thailand, Borneo, Indonesia, the Philippines, New Guinea and Central Africa, and among the South American Indians, cannibalism is still secretly practised today. Wherever the aboriginals of other civilizations live in isolation, as they do in some parts of New Guinea and in the forests of South America, cannibalism is practised freely and openly. Those taking part in expeditions which happen to intrude have taken from them not their valuables but their heads, while the bodies of the dead are generally thrown away.

Science holds various opinions concerning cannibalism, but they all have one thing in common: they are just as untenable as the hitherto accepted theories about the origin of man. Most theories wilfully gloss over cannibalism.

Why? Because in man's subconscious cannibalism created a feeling of guilt which has been transmitted through heredity to all man's descendants. Therefore he instinctively runs away from this phenomenon, oppressed by subconscious guilt, and refuses under any circumstances to see a connection between his development into man and cannibalism.

The few who do concern themselves with cannibalism tend to maintain that cannibalism was brought about by hunger. These 'scholars' thus expound the hypothesis that all animals on the earth were clever enough to follow their usual diet in times of distress, with the sole exception of the cleverest, man. They speak of recurring, more continuous periods of hunger throughout the world, and suppose that our vegetarian forefathers could find no plants, no fruit, not even any animals, only their own fellow men, which they were forced to kill and eat because of hunger.

Why were the other vegetarian apes and other herbivorous animals not affected by such 'famines', and why did they not eat each other up? Why did zebra not eat zebra and elephant not eat elephant? Were they perhaps able to retreat to a place where there were still fruit and plants? Why did our forbears not travel there too? Were they not clever enough? And did the famine perhaps last a million years, and did that give rise to the unbroken chain of skulls evidencing cannibalism?

In the inhabited caves of prehistory a great number of bones

were found belonging to various animals, from rats to bears, while among them the human remains, preponderantly remains of skulls, make up at most two per cent. This two per cent cannot have been the motive for people the whole world over to eat each other, so as not to starve.

Such theories are moreover incapable of explaining why, for example, in Borneo and New Guinea even today, amid a luxuriant landscape abounding in food and game, men hunt men. Still less can they explain why both a million years ago and now the supposedly hungry cannibals generally left and leave the flesh of the body untouched, and ate and eat mainly the brain.

At the same time a highly esteemed group of 'scholars' regards cannibalism as the superstitious and reasonless rite of a primitive religious belief. And they established this without ever having discussed the matter with a cannibal.

As all human races without exception in all areas and at all periods were cannibals, then it should follow that for many hundreds of thousands of years all mankind had a uniform religion which rested on a senseless superstition. In other words, what Lae-tzu, Buddha, Christ, Mohammed and all other founders of religions have failed to do, namely give mankind a universal religion, an ape managed to do a million years ago. And this senseless superstition, bound up with so much murder and suffering and with the danger of being eaten oneself, must presumably have been so good and attractive that it flourished for more than a million years, and in many areas is still followed today?

Such a theory of religion can be born only in the heads of idiotic specialists who have failed to notice that the various races in Borneo, the Philippines, New Guinea and South America who are still cannibals today subscribe to different religions, but nonetheless practise cannibalism in the same way as all human races did in the past.

Should one then take it that thousands of different religions certainly existed, but all with one thing in common: the unrelenting, senseless, purposeless murder of one's fellow men which ended by eating their brains?

Such theoreticians, without ever having eaten the raw brain of man or ape, also affirm that brain is an exquisite delicacy

which enticed man into indulging in his liking for good food. Raw brain however is devoid of flavour and has the consistency of rubber; and no breed of vegetarian ape or man in the world could consider it a delicacy.

As cannibalism began while man was still an ape, when his ape forefathers like all their closest relatives had a skull capacity of only about 400 c.c., one can justifiably ask:

How can an ape invent a 'religion' which is bound up with the ritual murder of his fellows and the eating, supposedly to no effect, of their brains? And how can this senseless belief with its 'superstitious ritual' still hold good for men once they have become intelligent, and survive for more than a million years, although present-day cannibals have the widest assortment of religions?

If human beings murdered their fellow humans and ate their brains over such a long period, then they must have perceived some advantages in it, otherwise they were from the very beginning the stupidest creatures on earth.

If cannibalism had not been practised until an advanced stage of man's development when man already had a bigger brain, one could take it that he was acting under the influence of some hallucination. But as cannibalism began when man was still an animal it cannot be a senseless act, because an animal does nothing unless he derives some benefit from it.

So the hunger and rite theories of the scholars can be regarded as absurd with every justification.

What then was the real reason causing a vegetarian ape to eat the brains of his own kind and to continue this strange practice over a period of more than a million years, up to our own times?

Sex.

When an animal eats the fresh brain of its own kind its sexual impulses increase. It will lead a more active sex-life and experience more sensations of pleasure.

There was no need to be clever or to subscribe to any belief or superstition to realize this. All that was necessary was to eat the fresh brain of one's own kind once, by chance or by necessity, in order to detect the effect mentioned.

The first man was that ape which for the first time ate the fresh brain of one of his fellows. The first human beings had become cannibals through hunger for sex. Cannibalism and

human development started at the same time: *cannibalism is the cause of human development.*

The first cannibal apes could not know at the start that eating brain not only stimulated them sexually, but increased their intellectual capacities as well. It was not until later that they discovered the effect on their intelligence. Most unfortunately, they discovered also that eating brain caused the intelligence to grow permanently and that this lasting effect then became hereditary. Furthermore, they discovered that it was more effective to eat the brains of those of their species who had themselves already acquired additional intelligence in the same way. So the brains of the cannibals themselves became an ever more highly prized substance for making one clever. Brains became more valuable from generation to generation. Therefore cannibalism later came to be practised only among the cannibals themselves. Anthropoids which were not cannibals were left in peace as objects of no worth, and remained apes.

After eating raw brain there was an immediate effect on the sexuality, but this quickly wore off. These short-lived sexual impulses caused man constantly to renew his warring expeditions against his fellow men, in order to satisfy his greed for sex through eating brain; and this simultaneously led to a lasting growth in intelligence.

The pituitary gland, which maintains the physiological equilibrium, was compelled by this forced overfeeding with brain substances to form in the body a new distribution system, which was not natural. The visible consequences were first and foremost the loss of a coat of hair and the disappearance of the signs of fertility in the female sex.

Because of the absence of the female sex signs the birth rate declined. Cannibalism itself decimated the population. The species was thus in danger of extinction. To protect it from this, sexual intercourse had to be intensified so that of several attempts at fertilizing one at least might be successful.

As far as cannibalism was concerned this meant that oil was poured on burning flames; the necessary sexual prowess could be attained only by increased consumption of the sex drug, brain. The hunt for men was therefore pursued more zealously than ever before.

Men reciprocally decimated each other because they wanted

to accelerate their increase. And, paradoxically, the increase in births achieved as a consequence of eating brain was largely eliminated again by cannibalism itself. The species was able to increase in numbers only slowly because of this, indeed many a time population numbers went down.

One must not forget that female anthropoid apes can generally bring only three—at most six, depending on breed—young in all into the world, and to begin with this was true of humans too. With this small growth in population and cannibalism too, it is understandable that the species was constantly exposed to the danger of self-annihilation.

The insufficient number of young produced by the females led to depression of spirit which they tried to set right by the women urging the men on to carry out cannibal raids and enjoy meals consisting of brain.

Later on the women were always present at the ritual dances which took place before such manhunts and they encouraged their men. This still happens today where cannibalism is practised. They even refuse to marry men who have not yet eaten human brain because they fear that such a man cannot produce a large family of children.

Since, however, the brain grew and intelligence increased also as a result of cannibalism, cannibalism gained an important new motive; it was no longer practised for sexual reasons alone, but also in order to increase intelligence. As this happened the motive of fertility still remained very much to the fore.

Critics will ask: Is an ape sufficiently intelligent to wish for increased sexuality and to take action to repeat the arousal of such feelings?

In Nepal, Kashmir and Afghanistan there is a plant growing on the slopes of the Himalayas which is called 'saladjin' by the indigenous people. Before the area extending between Persia and Egypt became arid this plant flourished on the coast of the Mediterranean too. It is gathered annually and sold throughout India and as far away as Persia and Afghanistan, mainly by itinerant Nepalese merchants. This sexually stimulating drug is often mixed in honey with medicinal herbs and minerals, and then consumed.

However, its effect both on the sex life and the memory is short-lived, and it has to be taken again and again. As soon as

the plant is ripe it is gathered immediately for man has lively competition: from apes.

They too eat this sex drug; this shows that apes are aware of sex, and sufficiently intelligent to register the effect of this plant and to induce it consciously.

But this drug has not yet turned any breed of ape into more intelligent creatures because, as said, the effect of this plant on the sex life, and on the understanding too, is only transient, nor is it hereditary.

What do cannibals themselves say about cannibalism? As it is forbidden almost everywhere today and practised only in secret, it is exceptionally difficult to collect authentic information concerning it.

The main reason for silence is not however the prohibition. From the very beginning man has regarded this act as sinful. He was killing completely innocent fellow men, generally unknown to him, solely in order to satisfy his sexual urge. On account of this crime an inherited subconscious sense of guilt has made him feel ever since that the sexual act itself is sinful.

Cannibalism was always carried out on a communal basis and in connection with a ritual so as to make the murder appear an almost permitted joint enterprise.

This sense of guilt is the most important reason for the reticence of the cannibals.

In spite of these difficulties I was able to speak with several people who were either cannibals themselves or immediate descendants of cannibals. The latter, whose knowledge of cannibalism came from their fathers, are less cautious and speak more freely. On islands between Java and New Guinea where cannibalism was forbidden only about eighty years ago, and was nonetheless continued secretly, it was not carried out by means of warring expeditions. The old men were killed shortly before their death from natural causes was to be expected, with the concurrence of their sons.

The killing took place in the evening in the course of a social gathering, without the victim knowing what was in store for him. He was stabbed from behind by a friend of his son. The corpse was immediately dismembered, lightly cooked and eaten. The head was never cooked and belonged to the healthy young friends of the man's sons, who ate the raw brain. Heart and liver

were the next most sought after organs and they too were eaten only by the men. The chest and stomach muscles belonged to the women. The children were given the hands and feet to make them more nimble. The rest of the body was burnt.

This all took place in a strict ritualistic ceremony. The guardian spirits of the house and the village were invited by prayer so as to keep the evil spirits away. Religious dances were also performed.

Special rules were observed:

Only physically perfect, mentally sound, intelligent men were the object of cannibalism. The victim had to have eaten his fill before being killed and was supposed also to have drunk a fermented alcoholic drink. The killing was done with a bamboo dagger, less often with an iron dagger. But the brain itself might never come in contact with a metal object. It had to be taken out with a bamboo spoon and eaten while fresh and still warm.

Cannibalism might take place only when the moon was increasing, best of all shortly before full moon. Cannibals affirm that when the moon waxes all one's strength travels up to the head and that the brain is then more powerful in its effect of furthering the understanding.

In this respect the same principles applied as used to be taken into consideration in farming. Farmers still know today that a crop sown when the moon is waxing will grow better, that a tree should be grafted when the moon is waxing, but not lopped, because its invisible life force, drawn by the moon, slowly disappears through the wounds made by cutting.

Metal objects, especially iron, may not touch the brain, indeed may not even come near it, because metals send out rays which have a disturbing effect on everything organic.

The cannibals affirm that these rays diminish the brain's power to further intelligence and its other properties.

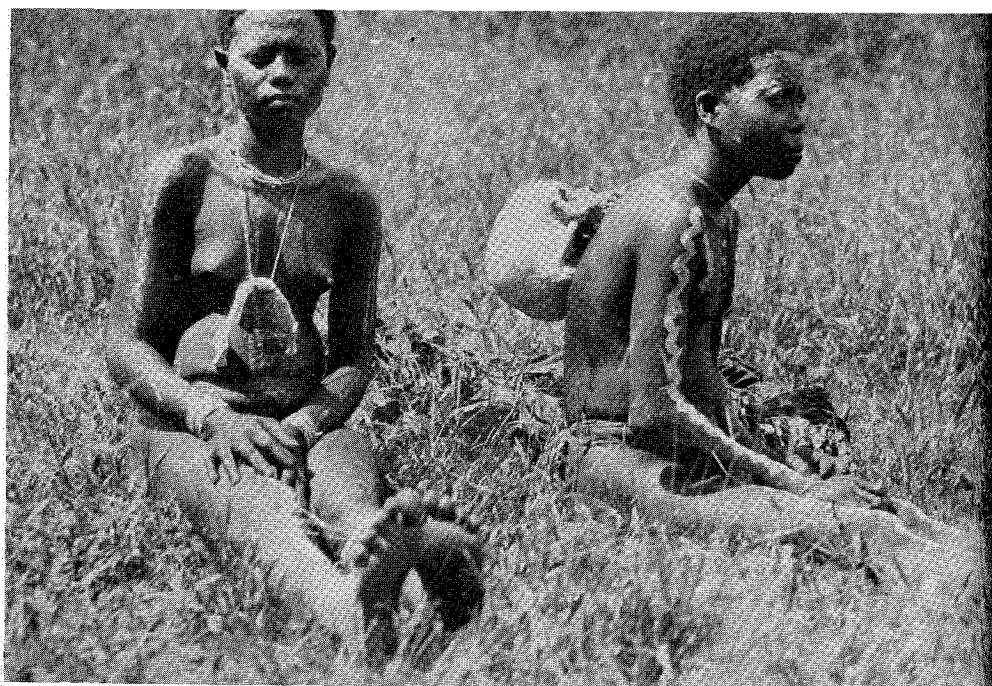
When cannibalism began, man was not familiar with any metals. He used stones, wood and his teeth to kill and to plunder the skulls. When many hundreds of thousands of years later he discovered metals and used metal objects in hunting and killing he noticed that they upset the effect of the brain when it was eaten and went back to stone and wooden tools.

Present-day cannibals almost all possess metal weapons and



A head hunter from New Guinea

Paul Popper Ltd.



Two Andaman brides proudly carry the skulls which their head hunter grooms gave them to mark their engagement
Ewing Galloway

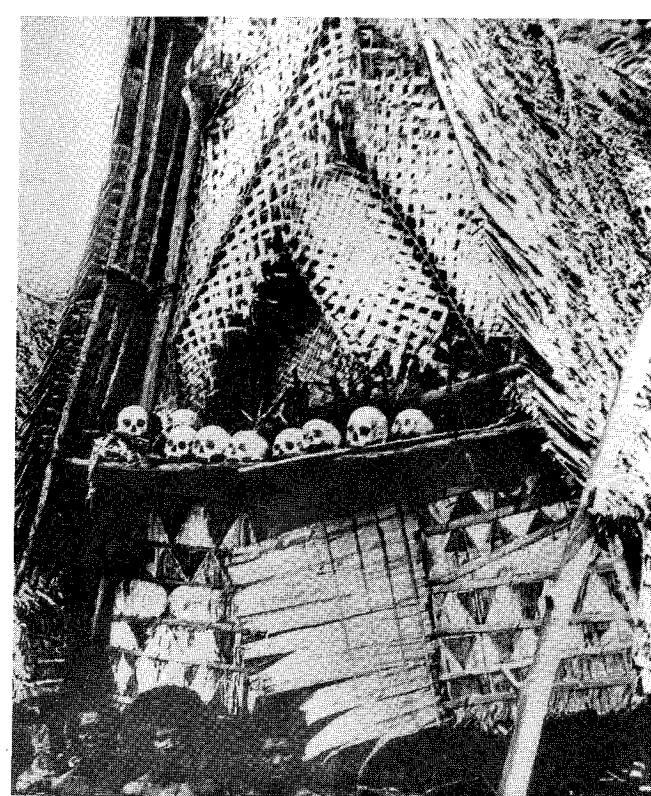
A young warrior from New Guinea who attained his distinction by the number of skulls he had to his credit

Paul Popper Ltd.



A Dubu, or club house, in New Guinea, decorated with enemy skulls

Paul Popper Ltd.



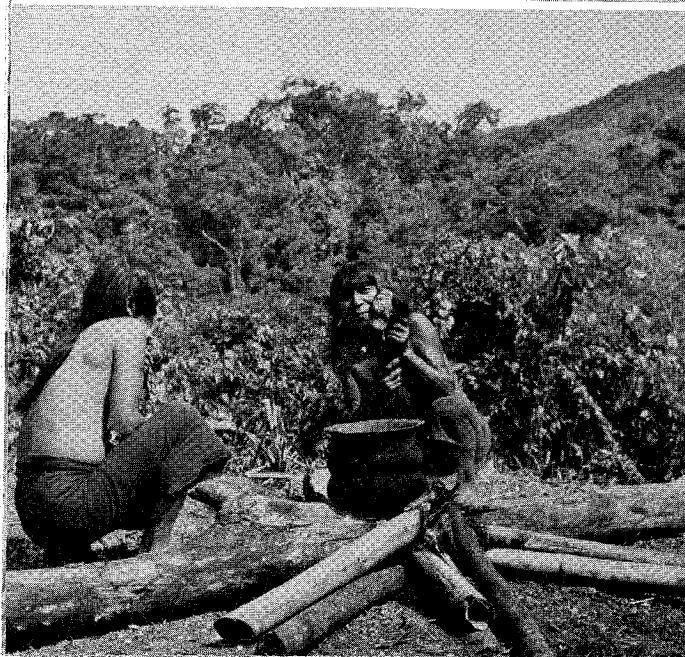
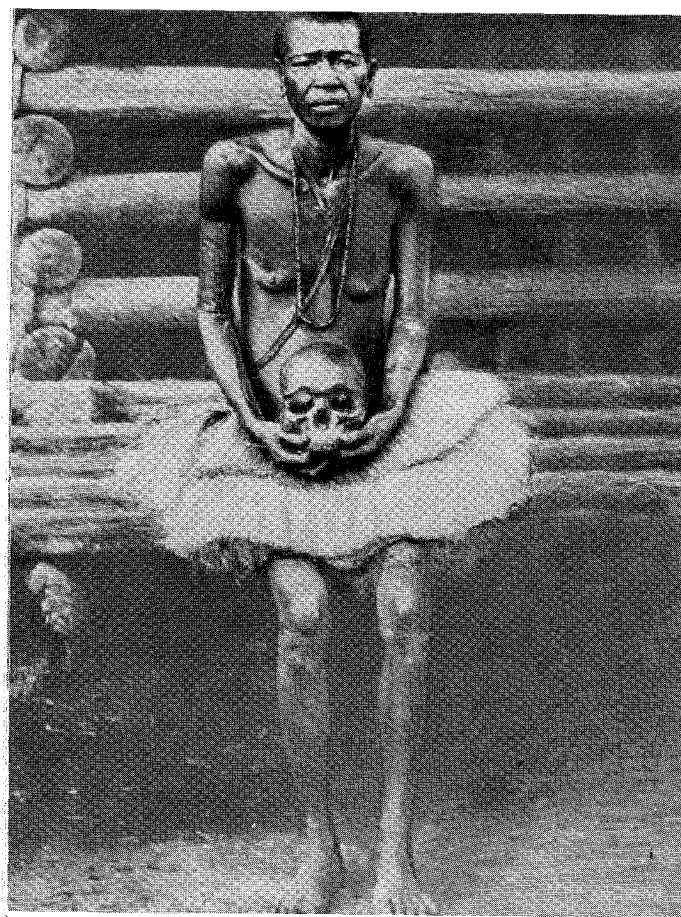
A pious native from the New Hebrides surrounded with all the paraphernalia of his religion

Paul Popper Ltd.



A widow with the skull of her dead husband, which she must carry with her to the end of her life in order to protect her health

Paul Popper Ltd.



South American Jivaro
indians shrinking a can-
nibalised head

Fotogram

metal tools. But they do not use them when they are preparing and eating the head. They stress too that the brain must be eaten while still quick before the secret power has escaped from it.

To the question why the brain of an old man was eaten at all, there comes always the same reply:

The old men were clever. They had this cleverness in them because they themselves had eaten the brains of many clever men and had gathered much experience in the course of their long lives.

They knew which tree should be felled at what time and in what way, so that a good house could be built from it. They even knew which wood was to be placed upright and which crossways so that evil spirits and disease could not penetrate the house.

They knew moreover how to make friendly contact with good spirits and obtain their favour for their family and kindred.

They also knew—so it is said—how the evil spirits and the bad air sent by the evil spirits carrying disease could be warded off.

They knew many medicines and prayers which healed disease. They were able to transmit their strength and their health to the weak and the ill.

They knew how to look into the hearts of men and recognize good and evil in them. Hence they were also good judges.

They saw into the future and knew what dangers were in store for their people, and were able to warn the village in time. They also possessed the ability to speak with gods.

Anyone who had eaten the brain of such a man not only became clever but acquired as well the secret knowledge of the man who had been killed. He even knew all that the old man had already forgotten, for as soon as this knowledge passed into the brain of a younger man the forgotten knowledge was restored to life. He also became healthier, was able to maintain a large and healthy family, and lived longer.

Happy was the young man who had many good friends, and so had more frequent opportunities of eating the brains of their old fathers. For the oftener one had eaten brain and the more one had eaten of it the greater one's knowledge became.

Only the men were supposed to eat brain because it would be a pity to give it to a woman who could not in any case become as clever as a man. She might even become ill or mad from eating

it,' a cannibal told me on a small island near Timor; among his tribe cannibalism was perpetrated only on old men shortly before their natural death. These natives are gentle, friendly, peaceful people with a high and ancient culture.

Among—for example—the Bataks of Sumatra, the Dyaks of Borneo and many tribes on New Guinea, where it is not the old men who are eaten, but where the strong healthy warriors capture and kill their victims on occasional manhunts, another motive became prominent: the sexual vitality of the man. A man who, thanks to his skill and courage, is frequently able to eat brain becomes clever, strong, skilful, brave and very active sexually. He will be able to beget many healthy, clever children.

Only young men take part in such manhunts, either married men or boys who have reached puberty; they were declared in a dedication ceremony to have attained full manhood. Old men incapable of begetting children are excluded from brain banquets.

A young man who is unmarried but who has been initiated, and who has managed through his own prowess to eat human brain one or even several times, is highly respected and is entitled to betrothal with the best of the girls. One day he will sit in the council of warriors or may even become chief. As is logical, his stock is high among the women, and they encourage the men to take part in hunting and eating human beings.

These cannibals also affirm that not only the intelligence and the physical well-being of the victim are transferred, but his boldness and courage as well. Therefore, if the victim is a brave warrior or even a chief, the operation will be all the more successful.

Prior to these raids long complicated preparations take place. The men induce a state of aggression psychosis in themselves by rhythmic dancing and alcoholic drinks. The women stand around the men in a circle kindling them by clapping their hands rhythmically and moving and calling out in an encouraging and erotic manner. The preparation ceremony used to be intentionally noisy and was often advertised by the beating of drums. After this declaration of war the enemy had likewise to make their preparations and raise their courage by dancing and fermented drinks. For, so it is said, if a man musters up great courage and boldness in this way and is eaten in such a state,

then his courage and boldness are transferred to whoever eats him. This, and not politeness, is the sole reason for announcing the intended attack.

Manhunts were undertaken only when the moon was in a favourable position. If members of an enemy tribe were captured other than in the course of a raid, they were kept alive until shortly before full moon. They were fed well and shortly before their death they were stimulated in the same way by fermented drinks. The brain might not come into contact with, or even be near, metals in this case either.

A brain was eaten by several men at a time. They partook of this repast in a strictly prescribed order of precedence. It was even laid down who should eat which part of the brain, for different parts have different virtues and effects. The distribution at any given time followed the order of gallantry—who had given the first, second and third lance thrusts, for example. This complicated ritual rests on the experience of thousands of years. The first warrior was allowed to eat the most potent part of the brain including the pituitary gland, and that was why the area behind the nose was scooped out first. The others received the less valuable parts.

All this does not happen only somewhere in the primeval forest among 'savages', however, nor does it belong to a far distant past. Even today there are still people taking part in cannibal feasts who were educated in Christian missionary schools and who dress like Europeans. From time to time one reads in the newspaper that primitive tribes are of their own accord taking part in the fighting, when there is political unrest. If those fighting on behalf of a régime which is politically to the Left eat their opponents, then the Western newspapers say that communists are eating people. But if cannibals in Borneo supporting a so-called democratic régime eat some Chinese, they say that gallant anti-communists have given expression to their justified anger and their patriotic feelings.

Truth to tell, these cannibals are not in the least interested in politics, but they make full use of the opportunity to eat men without fear of punishment for the same reasons as men have eaten men for over a million years: to increase their sexual vitality and their intelligence.

Cannibalism still exists in a special form in South East Asia

and in China today. The old threat to an enemy: 'I will eat your heart' is not idle talk.

From ancient times the belief has existed in those parts—as it did in Europe too—that eating the human heart brought physical benefits, and mental ones too. And on occasion even today the heart of an adversary killed in battle is eaten in some parts of East Asia.

In the Second World War, when Chinese troops were driving the Japanese out of China, Chinese soldiers and officers would from time to time eat the hearts of Japanese soldiers who had been killed. If circumstances permitted the fresh heart would be cut in cubes and lightly cooked in boiling water, then eaten immediately. Those eating it wanted in so doing to acquire qualities such as steadfastness and loyalty, better capacity for thought and intelligence.

People who had taken part in such repasts of heart, officers and educated people among them, assured me that they had been aware of the effects mentioned.

And a milder and permitted form of cannibalism still exists today in Africa, South East Asia, South China, Taiwan and on some neighbouring islands: the eating of fresh ape brain. In Asia this still occurs even in public restaurants.

When brain is eaten in this way the same procedures are followed as among cannibals who eat human brain. Here too the brain is eaten only when the moon is increasing, if possible shortly before full moon, because it works best then.

The ape may likewise not come near metal objects because the rays emitted by metals have a prejudicial influence on the nervous system and the brain. It is therefore kept in a wooden cage. Shortly before it is killed it is offered a sip of an alcoholic drink and a handful of nuts to chew to stimulate its brain. The skull is broken with a stone or a wooden hammer, under no circumstances with anything made of metal. The brain is immediately scooped out with a china or bamboo spoon and eaten as it is. The brain is tough and rubbery and can hardly be chewed. It is devoid of flavour, yet on account of the blood rather sweet, not a delicacy by any standard; those eating it themselves drink alcoholic drinks with it. Only men partake of such repasts of ape brain. In these cases too it is always stressed that the effect whereby intelligence is increased is permanent.

The ape's body is thrown away; the hands and feet however are cooked and given to the children because according to tradition they increase skill and strengthen the lungs.

Scholars will brush this aside too as a superstitious nonsensical ritual, or as something eaten in times of famine, just as true cannibalism too was supposedly nothing more than that for the million years and more that it prevailed among all human beings.

According to my own experience, about twenty hours after such a repast there is a feeling of warmth in the brain, like a gentle pressure. After about twenty-eight hours the body is flooded by vitality, with increased sexual impulses.

The milder forms of cannibalism described above are a residue of true cannibalism, as a consequence of which a normal ape turned into an intelligent freak: which today calls itself *Homo sapiens*.

Now if cannibalism increases intelligence, sexual activity and fertility, then the question is raised, why did man give up cannibalism?

Eating brain made his brain expand at such a fast rate that the skull was unable to keep up with this growth. The over-sized brain was gradually subjected to increasing pressure, which in the course of time became more and more dangerous. There were ever more numerous cases of a brain disease similar to epilepsy and of extreme madness, and with no room for doubt man was able to trace these back to the pressure on his over-large brain. He recognized that this was a consequence of cannibalism, and for this reason saw himself compelled to give up eating brain.

This happened about 50,000 to 60,000 years ago. Various attempts were first made at that time to ease the pressure of the skull, mostly by altering its shape, and if that did not help then by making an opening or perforation in the skull. But these attempts were only partially successful, and cannibalism which had been intensively practised went into total decline on the Eurasian continent, and later in other regions too. After that time it was practised only sporadically and seldom. Society condemned cannibalism first and foremost because it was responsible in particular for the spread of mental illnesses similar to epilepsy.

The Flood, which occurred about 40,000 to 50,000 years

ago, also contributed to the end of cannibalism in Eurasia. Astronomers, philosophers and prophets in the region of Mesopotamia and in India too had foretold the Flood. As they were also opposed to cannibalism, yet lacked the means to root it out once and for all, they represented the flood they announced as God's punishment for murdering man: i.e. for cannibalism.

Many people in the areas affected survived the Flood and were convinced that God had punished them for the murder of their fellow men, as their prophets affirmed.

This is attested by the legends of various peoples, such as the Jewish traditions, for example, which were later incorporated into the Christians' Bible. There God repented having created men because they were continually becoming more wicked. Therefore he intended to destroy them by means of the Flood, but took pity on them. Noah, himself a prophet and a spiritual leader of his people, thanked God that he and many others had survived the Flood. At that time God made a covenant with mankind and gave new directions to men; among other things he said 'Whoso sheddeth man's blood, by man shall his blood be shed'.

This new commandment was at that time necessary and justified; for collective murder with cannibalism as its motive was carried out just as much as a matter of course, just as commonly and with the same impunity as collective murder for the sake of oil wells or certain 'spheres of influence' remains unpunished today.

By this law the killing of men and cannibalism with it was made punishable.

This happened about 40,000 to 50,000 years ago when the capacity of the human skull had already grown from its original average size of 400 c.c. to its present size of roughly 1400 c.c. The human brain has—this is shown irrefutably by the results of measurements—not grown any more in the last 50,000 years.

What is science's attitude concerning the problem of why cannibalism ceased? It is stated that man attained greater moral maturity and a greater sense of responsibility, and therefore discontinued cannibalism.

A theory which says nothing less than that cannibalism is the precondition for man's moral maturity. Moreover, it says in effect that the other hominoid apes, and all other animals,

reached this moral maturity without cannibalism. One must applaud the ingenuity of 'scientists'.

For the rest, since the end of cannibalism man, supposedly become more virtuous, has caused the death of substantially more human beings in his wars than he killed in the whole course of the history of mankind motivated by cannibalism. In the course of the last 4,000 years alone more than three thousand million people were killed in wars waged for the sake of economy, religion and often merely prestige: the exact equivalent of the whole population of the world at the present time.

None of these wars produced any lasting effects, and therefore in most cases they were condemned by the next generation as senseless murder. If man were still able to be a cannibal today without damage to himself, he would do so in spite of his supposedly higher moral sense, because the effect would be permanent.

Man began his upward climb as a sex-obsessed ape. And he is still prepared today to do anything for sex and knowledge; no price is too high for him. He has got sexuality and intelligence into an irremediable mess, and is continuing to tinker with both, because he is satisfied neither with his sex life nor with his sick brain. His brain-drugs and sex-drugs are of no avail in overcoming his troubles; he will never be rid of them.

Why was cannibalism not abandoned until later in the southern hemisphere of the world, and then not completely? For the inhabitants of these regions it is still rewarding today, and does not cause any such critical brain damage as it does among those races which had begun the habit about 200,000 years earlier.

Cannibalism and with it the process of human development began in the region of Mesopotamia and spread quickly and easily on the Eurasian continent in an east-west direction, because climatic conditions stayed almost the same. It spread south slowly and much later, because in doing so it had to overcome a climatic barrier and the sea. This barrier also prevented migration and the mixing of races, and the spread of cultural developments.

It was not until 200,000 years later that cannibalism reached the southern islands of the Pacific Ocean from Mesopotamia. This means that in the islands around Australia, especially in

New Guinea, the process of human development did not begin until that much later.

This circumstance explains the occurrence there of many features which are no longer to be found in other parts of the earth. There one can frequently find among women remains of the signs indicating the period of fertility; there are races living there which can count up to only three or five, because their brains are only 900 c.c. to 1100 c.c. in size; and the birth-rate is lowest there because these peoples are still less removed from the ape condition.

The period during which fecundity was low has not yet been overcome there, and that is also the main reason for the continuance of cannibalism.

As, however, cannibalism was forbidden by the colonial powers, these races which came late to it are condemned to extinction, unless they interbreed with other races which are more prolific already.

These people are cannibals from conviction, because they know from their own experience that eating brain raises fertility; and that not only do they become cleverer through it, but real knowledge and even the boldness or aggressiveness of the man who has been eaten can be transmitted as well. It is not therefore to be wondered at if they continue to practise cannibalism in spite of Christian baptism and in spite of threats of punishment.

They listen to the explanations which many of them hear in missionary schools according to which cannibalism is a meaningless ritual superstition just as unbelievably as they would if someone were to explain to them that brandy does not make you drunk.

Among the consequences of cannibalism it is not the physical defects which are the greatest evil, but the mental damage which resulted from the over-cultivated brain.

Anxieties and inferiority complexes torment man, but in addition absurd ideas which cause him to struggle against imaginary future dangers and self-created worries; these, however, become more and more numerous and pressing, precisely because of the counter-measures taken. From such measures the curse of work arose, which weighs on no living creature other than man and man alone. It is at the root of the process which man calls 'progress'.

His physical attributes and his real physical needs too remained basically the same as a million years ago. He needs no more food than he used to, but today he works a thousand times more for it, in order to satisfy illusory needs.